2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Contemporary Macedonians EF8
Montenegrins EF5
Serbs EF6
Yugoslavia EF1

of ending a blood-feud, it was usual to delay baptism for two or three years so as to have children ready in case of need. The child meanwhile was known by a nickname which often stuck to him for life and became a recognized name. Such, it was said, was the origin of such names as Predrag (very dear); Mrko, or Mirko (dark); Mrgud (sulky); Plavo (fair), etc. Some names derive from personal habits: Krivokapitch (son of a crooked cap), an heroic bratstvo of the Tzutzi tribe; Pletikos (plaited hair), indicating an ancestor with a fine pigtail; Delibashovitch and Haydukovitch (son of a brigand leader), etc.

But how far such names were adopted with a view to concealing another name it is at this date impossible to say.

3. The Food Taboo

The pig is, of course, taboo among the Moslems. I never saw an instance of this being broken. On the contrary, careful inquiry was always made about unknown dishes. The Montenegrins, therefore, regard the pig as peculiarly Christian. Roast pig is a special dish both at Easter and Christmas.

Very good it was, too, when stuck with sweet herbs and roasted under an iron cover on the hearth. I remember eating hot sucking-pig, smothered in cream, at one o'clock in the morning to celebrate the dawn of Easter Day at Sophia Petrovna's school at Cetinje, with all the girls and many of the members of the Russian Legation. We had just come from the chapel after crying triumphantly "Christ is risen." All save myself had abstained from flesh and fat many days. And they fell on that pig!

That pre-eminently Orthodox country, Serbia, is pre-eminent also for pigs. In Macedonia, too, a drove of pigs showed a village to be Christian, though my poor guide, a Macedonian Bulgar, did not quite express what he meant when he said sadly: "Ici seulement les cochons sont Chrétiens."

Among the Catholics of Albania and Dalmatia the land tortoise is thought very good eating. It does, in fact, make a very palatable stew and is more meaty than one would think. But the Orthodox regard it with horror. Krsto repeatedly told me that none but a "Latinski" would eat anything so filthy.

Neither Serb nor Albanian will eat frogs, though the ponds swarm with fat ones and the people are hungry.

Catholics, Orthodox, and Moslems all regarded the eating of horse-flesh as most unclean. The report that it was sold as an article of food in Italy caused that country to be called an accursed and unclean place.

[For information pertaining to Albanian recipes and food preparation see 70: Rowland, Ml Middle East, category 116, pp. 15-23.]

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

764 into it, and even the men are frequently heard to sob aloud. As soon as it is filled up, however, a sudden silence prevails, for now the *Kokiete*, the Greek [262] Kólyva (Κόλυβα)[1] is handed round, and it is accounted sinful to mourn whilst eating it. As each person takes a handful of this funeral dish, he says, "May he (or she) be forgiven."

765 On this and the two following days, the house of mourning is filled with a succession of condoling friends, who bring with them all the food necessary [252] for the family, for no cooking is done in it during this period. Others send presents of wine or spirits, the bearer of which delivers them with the words: "May I have come for your good." On the third day, the wailing at the grave is repeated, and continued in the house of mourning for forty days, being performed either early on the morning of each day, or on Sundays and feast days only, by the women of the house and those who visit them for this purpose.

[184] With members of the Orthodox Church it is customary, as among the Greeks, to exhume the bones at the end of three years. Moslems, however, have a great dislike to disturbing a dead body in any way.

765 761 The grief of relatives is, as a rule, less demonstrative for the death of a woman; and for a man well stricken in years, no wailing takes place. In the latter case, the deceased has usually set aside one or more sheep to be sacrificed on his death as an atonement for his sins, the flesh of which serves for the funeral feast. At this feast, the guests drink "to

[1] See description of this funeral dish, vol. i. p. 99.

[Analyst's note: Kólyva is made of flour, boiled wheat, pomegranates, raisins, nuts, and spices.]

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

II.

539
854

Oloria! Boloria!
Come and listen to my story!

A sieve my master bade me bring,
To sift the flour some cakes to make;
A faggot in the oven fling,
When they were made the cakes to bake;
That he a lady bride might take.

[252]

Said he, "I'll do to her no ill,
Nor will I my dear wife kill;
My sheep and goats shall be her care,
And bread and nuts shall be her fare."

6: Lane T-3 (no date) 1923 EGl Albania EGl

earthly sound—hardly a wail, though that is the dearest word I have for it—was abroad in the night that surrounded the stone house. Even the shadows seemed to crouch a little nearer the fire, hearing it, and when it ceased the splashing of the waterfall was louder in the stillness. Then the man with the coffee pot pushed it farther among the coals, and with the little grating noise the movement of the household recovered and went on.

"Are you a man?" said our host, courteously, turning his clear dark eyes on Perolli, and Perolli, silencing me with a glance, folded his arms more comfortably around his drawn-up knees and began the proper conversation of a guest.

By degrees the house of Marke Gjonni grew clearer to our eyes; they became accustomed to the firelight and the shadows and saw the guns hanging on the wall, the browsing goats that, with a little tinkling of bells, worried and tore at the dried green leaves on the oak branches heaped for them, the outlines of a painted wooden chest filled with corn meal, at which a woman worked making a loaf of bread on a flat board. One of the men raked out some coals and set in them a round flat iron pan on legs—the cross and the sun circle were wrought on its bottom. In the midst of the flames he laid its cover to heat. Soon the woman came with the bread, a loaf two feet across and two inches thick, and deftly slid it from the board into the pan, which it exactly fitted; one of the children put the cover over it and buried all in hot ashes.

8:Coon E-5 (1929-30;46-48)1950 EG1 Albania EG1
Highland Ghegs

273 Catholics in country fit
for grape-growing, make a potent red wine, which they resinate in Homeric fashion.

The Moslems, prohibited by the Koran from wine drinking, content themselves with distilled liquors. In every neighborhood one or more Moslem families will own a copper still, complete with boiler and cooling screw, which someone once bought in Scutari or another town. Neighbors borrow these stills from time to time, as American families borrow each other's ice-cream freezers. Much of the *raki*, or raisin brandy, so produced, is home distilled, but a certain amount is carried up from the towns. Green *mastica*, a vicious local variety of absinthe, is imported only.
276 Both Catholics and Moslems smoke. While a few Moslems own *narghilehs*, most tobacco addicts smoke cigarettes. The economics of cigarette smoking is that as a rule each man grows his own tobacco, and sells what he does not consume. He has to buy cigarette paper, imported from France. He has to have some kind of a lighting device, which usually runs to expense, as previously explained (see p. 13). The social aspect of smoking is that it forms a ready means of polite interaction, for men give each other cigarettes, rolling and licking them for an honored guest.

[262]
252 Since the principal food of all the mountaineers, whatever their religion, is bread, usually a tough, unleavened cornbread which will keep for weeks and grow harder and harder instead of molding, one of their principal needs is some way to grind the grain. Most houses contain mortars and pestles, and many also contain hand querns, of Roman design, which the women operate. It is probable, but not certain, that all of the millstones come from the market, since suitable stone is found in few
402 areas. A large part of the grain-milling, how-
252 ever, is done in small, water-driven mills, of which there are many. These mills, homemade except for the stones, are operated by vertical-shaft paddle wheels which are in effect primitive turbines. They save the expenditure of human muscular energy, and much time. In one place in Malsia e Jakovës, I saw another kind of mill, a pounding device which consisted of a trough-shaped log set on a pivot, and equipped with a heavy hammer at one end. Water flowed into this trough until enough had entered the lower end to tip the whole,

[See cat. 116 p. 136 --Analyst]
- 176 -

252 and raise the hammer. Then when the water
402 spilled out the hammer fell, and the cycle began again. These mills have been observed by other authors as well.

Although they utilize water power so cleverly and save so much effort, these 2 kinds of mills involve no specific division of labor. Some men may be more skillful at setting them than others, but there are no professional mill-builders, and no millers. Like the fulling mills they belong to the families that use them, and
256 when not in use are unattended. In the cities, however, professional millers are to be found. Prizren, which has an ample supply of swift water running under the streets, is a milling town, and the traveler walking down the millers' street can hear the sharp ring of stone on stone for several hundred feet. These mills supply the needs of the bakers of Gonaj and Zum, and feed the citizens of Prizren. Bread from this region is of excellent quality and mountaineers coming to market often take a few loaves home.

264 The Ghegs eat one principal meal a day, late in the afternoon. In the morning a Moslem may take a small glass of *raki* for an eye-opener, and eat some bread and cheese; a Catholic will also break his fast. Both will munch a cold snack on the road or in the field for luncheon. But the time when the whole family gets together, when honored guests are entertained, comes when the day's work is over. Then the women cook the food, and
[352] the men squat around the communal table. In Moslem households the table is the only piece of furniture in evidence, aside from the omnipresent chests. Among the Catholics, each house usually contains one massive beech-wood chair, made locally, which seats the head of the house or the guest of honor, and a number of low wooden stools.

Forks and other modern cutlery are usually absent. Mediaeval table manners are scrupulously observed, with all eating from the same dish, and with their fingers. Among the Moslems at least, the custom of passing a wash-bowl and jug of water with a towel before and after the meal is usual, as well as saying the Koranic grace, *bismillah*. At one meal which I attended at the house of Major Çen Eleze at Slatina, in Dibra, the table was at least 10 feet in diameter, the eaters numbered at

[See pp. 16a-16b - Analysis -18a-]

264 least 15, with as many more waiting patiently for second table, and the dishes included a whole roast sheep, which the Major picked apart with his hands and distributed.

463 Professional cooks are found only in the
●252 towns and in new government stations. In
265 Prizren and Scutari, many of these cooks are Turks and their dishes consist mostly of mutton with various kinds of vegetables. Personally I found this cuisine very tasty. They also make a fine *yughurt*. Pastry cooks form another special group, and concentrate on *baklava* and *kadaif*, the two honey desserts familiar to eaters in Greek restaurants in all countries. Although their products may be carried into the mountains, the pastry cooks themselves stay at home.

262 The mountaineers obtain almost all of their own food by farming and herding. Hunting provides little or none for most families, and the same is true of fishing. Along the Black Drin, just above Kukës, a few fish are sometimes caught, and welcomed in the kitchen. In Prizren, fresh river fish are sold in the market. But fish is an insignificant element in the Mountain Gheg diet. The same is true of wild vegetable products, shoots, berries, and the
594 like, collected by women. Furthermore each
261 family produces practically all of its own food, except for a little coffee and tea, and a bit of sugar and salt. Most families are too poor to afford these imported luxuries often. The significance of the absolute self-sufficiency of the Ghegs in their food supply is linked with local differences in geology, and must have a profound effect upon differences in physique attendant on diet.

241 Farming is a family affair. The man buys
[594] the iron implements which he needs in town, and makes the rest of wood. He breaks the soil with a spade, and ploughs it with oxen. As he ploughs each furrow, his wife walks behind him with a basket of seed, sowing it. Later the women will do the weeding, and the whole family comes out to reap. If the crop is wheat, they cut off each head of grain with a sickle and put the heads in a bag; if maize, they pick the ears and braid the husks for drying. They thresh small grains and beans with flails. When the tobacco leaves are ripe, the men cut them carefully and hang them on their verandas or the sides of their houses to cure.

In many cases the men shave their
302 their head completely except for a tuft of hair on top of the head.
291 This tuft is left by them to grow into a long lock. In the south their dress resembles that of the Greeks. In the north it varies from the town to the country, and in the countryside it varies again according to the different regions. In Scutari the Catholics wear wide, pleated black breeches which among the men reach down below the knees, and among the women down to the ankles. Further they wear white stockings, a short lower jacket with attached long sleeves and a sleeveless top jacket. In addition the women wear an embroidered sleeveless coat. The Mohammedans wear the pleated coat (fustan) that weighs several kilograms and remains short in central and southern Albania. It consists of several hundreds of long, narrow strips of linen cloth sewn together. A cotton or silk belt holds the coat, and the weapons are clamped inside a leather belt. To this are added a lower and a top jacket. The Mohammedan women wear very wide breeches and richly embroidered mantles with long sleeves that have slits in them. The fustan is regarded as being ancient Illyrian and is believed to have been developed from the kilt; it has been attested in the surviving artistic monuments in Mycenae and on ancient Crete, as well as in the Palaeolithic caves of northern Spain. The rural population wears, likewise as an ancient Illyrian inheritance, a small, tightly-fitting, semi-spherical felt cap which does not cover much more than the top of the head, and is found represented among the "Barbarians" of the victory monument of Adam-Klissi. Tightly fitting sheep's wool trousers with two transverse slits in the region of the groin, which by some are considered Slavic, by others Thracian, an under jacket with sleeves, and a sleeveless vest, a mantle and a fur coat are also worn by the rural people. For these types of clothing evidences have again been
[462] discovered from antiquity. In the mode of life, the working of the
252 fields by the woman is regarded as an ancient cultural tradition; in the same category are placed the baking of flat cakes under the baking bell, the cooking of blood, fat, meat, and spices in a goat's stomach which is turned to and fro over the red hot coal embers, the cooking of wheat grains without prviously grinding them, the hand mill (Figure
412 14), and the turbine mill (Figure 10). The latter's grindstones lie five to six feet above the water wheel into whose spoon-like spokes the water
312 is poured from a steeply inclined conduit. Still belonging to the ancient cultural heritage are the watering of the field by means of canals and wooden conduits, something which is regulated by the family because of the dearth of water--Figure 16 shows a marking post, one and one-half meters high.

[See Karutz, E1 Europe, Cat. 116, p. 69a--Analyst]